THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Don't be afraid to endeavor to change a man's opinion, but be careful how you do it."

No. 20 Vol. LXIX. Thursday, May 16, 1907. Price One Penny.

THE BOOK OF MORMON IN PROPHECY.

WHILE transacting business in an office in Liverpool a few weeks ago, the writer saw a tabulated sheet, on which, among others, were the following figures: £1 4s. 3d., £3 11s. 9d., £1 6s. 8d., £1 15s. 5d.—£7 18s. 1d. The above figures, when added together, make, as we have seen, a total of £7 18s. 1d. Now, all professing Christians will readily admit that there are certain prophecies in Holy Scriptures which prove as conclusively that Jesus is the Christ as that £7 18s. 1d. is the sum total of the above amounts. Here, for example, are some of the prophecies:

1. "Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7: 14.)

2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5: 2.)

3. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9: 9.)

4. "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Psalms 69: 21.)

5. "He is despised and rejected of men; a man of sorrows, and

acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. * * * But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." (Isaiah 53: 3, 5.)

These prophecies, which were all fulfilled in Christ, are to the believer as conclusive proof of the divinity of His mission as that £1 4s. 3d., £3 11s. 9d., £1 6s. 8d., £1 15s. 5d., when added together make £7 18s. 1d. My object, however, in writing this paper is, not to prove by the Scriptures that Jesus Christ is the Redeemer whom the prophets testified should come, but that the Book of Mormon is a divine record, foreseen by many of the ancient prophets, and brought to light in these last days in fulfillment of their inspired predictions.

The question is often asked by people in the world, "What need have we for the Book of Mormon, seeing we have the Bible?" As well might the question be asked, "What need have we for a history of America, seeing we have the History of England?" Why should the ancient inhabitants of the Western continent not have a history and a religion as well as the ancient inhabitants of the Eastern continent? Without taking up time and space with further preliminaries, I shall proceed with the very pleasing duty which I have assigned myself, namely, to prove, from the Holy Scriptures, the divine authenticity of the Book of Mormon.

It is recorded in the Book of Mormon that when the Lord confounded the language of the people at the Tower of Babel, He led a colony across the waters of the great ocean and planted them on the western shore of North America. The history of this colony is found in the Book of Ether, which forms part of the Book of Mormon.

Now, the Prophet Moses gives confirmation to this statement. We learn by his writings that when the Lord confounded the language of the people of Babel He scattered them abroad "*upon the face of all the earth.*" (Gen. 11: 9.) By admitting, which everyone does, that America at that time was part of all the earth, the world acknowledges the truth of the Book of Mormon.

We learn also from the Book of Mormon that in the reign of Zedekiah, king of Judæa (about 600 B.C.) the Lord brought a colony from Jerusalem, directed them eastward across the Indian Ocean, then over the South Pacific Ocean to the western coast of South America, whereon they landed (590 B.C.) Eleven years later a third colony, known in Book of Mormon history as the colony of Mulek, was led by the Lord from Jerusalem and established in the northern part of the American continent. Now, if the reader will open his Bible again and turn to the Book of Deuteronomy (Deut. 28: 63, 64) he will there find a prophecy made by Moses, in which he foretells another scattering of the house of Israel. The prophecy is as follows:

"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whether thou goest to possess it. And the Lord shall scatter thee among all people, *from one end of the earth even unto the other*; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone."

According to this prophecy, the children of Israel were to be scattered "from one end of the earth even unto the other," therefore it is not unreasonable to believe that some of them were taken to the Western continent.

And now, dear reader, I wish to call your attention to a prophecy pronounced by Jacob upon the head of his son Joseph. "Gather yourselves together," said Jacob to his sons previous to his demise, "that I may tell you that which shall befall you in the last days." He then proceeded to bless them by the spirit of prophecy, from the oldest to the youngest. The blessing of Joseph was as follows: "Joseph is a fruitful bough, even a fruitful bough by a well, whose *branches run over the wall.* * * * The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49: 22, 26.)

Lehi, the Jewish prophet who led the first colony from Jerusalem in the days of Zedekiah, was, according to Book of Mormon genealogy, a descendant of Joseph who was sold into Egypt. By carrying this man and his family across the mighty deep—the wall which separates the two continents—and establishing them in the land of America, in the midst of the everlasting hills, the Lord fulfilled the prophecy which was made by the patriarch Jacob upon the head of his youngest son, Joseph.

Besides his own family, the colony of Lehi included Zoram and Ishmael, the latter an Israelite of the tribe of Ephraim. Ishmael and his family united themselves with Lehi and journeyed with him and his posterity to the promised land of America. In the course of time they became a numerous people and spread themselves abroad upon the face of the land. After the death of Lehi a division occurred among the people. Some of them accepted as their leader Lehi's son, Nephi, a man who because of his righteous life had obtained great favor with the Lord, and had been appointed by Him a prophet and teacher. All those who followed Nephi were called Nephites. The rest of the people chose as their chief the eldest of Lehi's sons, Laman, and they were called Lamanites. The Lamanites were, from the beginning, a rebellious and wicked people. They were exceeding jealous of their Nephite brethren, who, through the blessings of the Lord, prospered in the land, built many large cities and established flourishing communi-

ties. From time to time the Lamanites made war upon the Nephites, and in these wars thousands of lives were sacrificed on both sides and many beautiful cities laid waste.

While the Nephites remembered the Lord and sought diligently to keep His holy laws they were recipients of His choicest blessings. The heavens were opened to them from time to time and angels came down and ministered unto them. Prophets declared unto them the glad tidings of the Savior's birth, and after His resurrection and ascension Christ Himself appeared to them and established His Church among them.

The facts which I have briefly set forth have the support of New Testament Scripture. When the angel of the Lord appeared to the shepherds he said to them, "Behold, I bring you good tidings of great joy, which shall be *to all people*." (Luke 2:10.) The reader will observe that the glad tidings which the angels brought to the Judæan shepherds were not for the people of Palestine only; they were for all people, for it is the desire of the Lord that all His children might be saved and brought to a knowledge of the truth. As there is no other name given under heaven among men whereby mankind may be saved but the name of Jesus Christ, why should it be considered a strange thing that the Lord should reveal the same glad tidings to His children on the Western continent that He had revealed to His children on the Eastern continent?

As I have already said, the Book of Mormon contains an account of Christ's personal ministry among the Nephites after His resurrection and ascension. Christ Himself is a solemn witness to the truth of these statements. Speaking to the people of Jerusalem on one occasion He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) The Good Shepherd, while feeding His sheep in Palestine, was not forgetful of the other sheep which He had on the Western continent. These He said He would also visit, and they would hear His voice, and finally there would be one fold and one shepherd. I am well aware of the interpretation which men have put upon these words of Christ—that the other sheep to which He referred were the Gentiles. But it is nowhere recorded in the New Testament that Christ, after His resurrection, appeared to the Gentiles or that the Gentiles heard His voice. True, the Gentiles were made partakers of His salvation, but that was accomplished by the ministry of angels, the Holy Ghost, and by the preaching of Paul and other chosen servants. Christ did not minister personally to the Gentiles; they did not hear His voice, He was not sent to them, but "to the lost sheep of the house of Israel." This proves that the interpretation which men have put upon the saying of the Savior, as recorded in John 10:16, is far from being correct.

Returning to the Nephites. Sad to relate that, notwithstanding the innumerable blessings which they had received from their

kind and merciful Creator, they, like both Jews and Gentiles, fell from grace and brought down upon their heads the righteous judgments of an offended God. Millions of them perished by the sword; earthquakes destroyed many notable cities with all their inhabitants; fire and tempest destroyed other cities and all who dwelt therein, and, like the mighty Babylon, their proud nation was humbled in the dust.

The final battle between Nephites and Lamanites took place about 400 A.D., in the vicinity of the hill Cumorah, in what is now the State of New York, and resulted in the entire destruction of the Nephites, save one man, a prophet of the Lord, who was spared to add the final chapters to the history of the Nephites, seal up the record and bury it in the hill Cumorah.

All this was predicted by the Prophet Isaiah, who wrote with great plainness concerning this branch of the house of Israel. I quote from his writings:

"And thou shalt be brought down, *and shalt speak out of the ground*, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, *out of the ground*, and thy speech shall whisper *out of the dust*. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." (Isaiah 29: 4-6.) Who can read the terrible judgments which were visited upon the Nephites, as recorded in the Book of Mormon, and fail to see in them a fulfillment of Isaiah's prophecy? He prophesied that these proud, wicked and rebellious people would be humbled like the people of Ariel or Jerusalem; that they would be brought down into the dust, and would perish in a moment suddenly.

But as the Lord was to remember the Jews, His covenant people, in the last days; as He was to deliver them out of the hands of their enemies and bring them back to the land which he had given to their fathers, so was He to remember the covenants which He had made with the other branch of the house of Israel who inhabited the Western continent. One of these covenants was that He would preserve their history and would bring it forth in the last days to show to the world what great things He had done for their fathers. They were to *speak out of the ground* and *whisper out of the dust*. Here is another extract from the inspired writings of Isaiah: "Drop down, ye heavens, from above, and let the skies pour down righteousness: *let the earth open, and let them bring forth salvation*, and let righteousness spring up together; I the Lord have created it." (Isaiah 45: 8.) This prophecy is just as plain as any other prophecy made by Isaiah. He declares that the time shall come when righteousness shall come down from heaven, and the earth shall open and they shall bring forth salvation. Now,

Joseph Smith has testified to the world that the prophecies of Isaiah have been fulfilled. He has declared with words of soberness that an angel of righteousness came down from heaven and revealed to him where a volume of truth was hid in the earth; that by the grace of God he obtained the divine record, which contains the history of a people who have slumbered in the dust of the earth for ages, and also the fulness of the everlasting Gospel which was taught among them. Here is a literal fulfillment of Isaiah's prophecy: righteousness has come down from heaven, and a volume containing the glorious principles of salvation has come out of the earth.

But Isaiah was not the only prophet who prophesied of these things. David made a similar prediction. He said: "*Truth shall spring out of the earth*; and righteousness shall look down from heaven." (Psalm 85: 11.) These prophecies have been literally fulfilled in the Book of Mormon.

I now draw the reader's attention to a prophecy which was made by Ezekiel, and which is as follows: "Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ezek. 37: 16-19.) The Latter-day Saints bear testimony to the fulfillment of this prophecy also. To the stick of Judah (the Bible) the Lord has added another stick, the stick of Joseph (the Book of Mormon), which is in the hands of Ephraim, and these two sticks have become one in the hands of thousands of the Lord's children. There is perfect harmony between the two records; the one bears testimony to the truth of the other; they both contain the true and everlasting Gospel.

But this is not all. Like the bridegroom of the Scriptures, I have kept the best wine to the last. Here is another prophecy, the literal fulfillment of which should convince every reasonably minded person that the Book of Mormon is, indeed, a true record. The prophecy to which I refer is found in the 29th chapter of Isaiah, 11th and 12th verses, and is as follows: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Every jot and tittle of this prophecy

was fulfilled when the Lord revealed to Joseph Smith the plates of the Book of Mormon. By means of the Urim and Thummim, which he received with the plates, Joseph Smith translated a number of the characters which were upon the plates. He gave permission to his assistant, Martin Harris, to take some of these transcripts and submit them to the examination of men learned in ancient languages. Martin Harris took the sheets to Professor Charles Anthon, of Columbia College, who, when he had carefully examined them, certified that the characters were in general of the ancient Egyptian order, and that the translation appeared to be correct. He then requested Martin Harris to go to Joseph Smith and get the record and bring it to him, when he would translate the entire work. On being told that part of the record was sealed, Professor Anthon remarked, "I cannot read a sealed book," thus fulfilling to the very letter Isaiah's prophecy. The *words* were taken to the learned, the *book* was delivered to the unlearned.

Another witness whom the Lord raised up to testify of these things was the Apostle John. While a prisoner on the Isle of Patmos he was shown in vision many things which were to take place in the last days. Among them was the restoration of the Gospel by an angel from heaven. "And I saw." (wrote the prophet) "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14: 6, 7.)

To the fulfillment of this prophecy also, Joseph Smith and others have borne testimony They have declared to the world that the angel which John saw appeared to them; that he laid before their eyes a volume of truth which had come out of the earth; that they saw the plates of the Book of Mormon and the engravings thereon; that they handled the plates with their hands, and that they heard the voice of God bear record from heaven that they had been translated correctly, not by the wisdom of man, but by His power. These prophecies which I have quoted, together with many others, which have likewise been literally fulfilled, with the testimonies of the Holy Ghost, are some of the foundation stones upon which rests the faith of the Latter-day Saints. The prophecies concerning Christ are not one whit more clear, neither were they more completely fulfilled, than the prophecies of the prophets concerning the Book of Mormon. If, as everyone admits, £1 4s. 3d., £3 11s. 9d., £1 6s. 8d., £1 15s. 5d., when added together make £7 18s. 1d., then the prophecies of Moses, of Isaiah, of David, of Ezekiel, of John, and of Christ, which I have quoted, and which as we have seen have been fulfilled in every detail, establish beyond all controversy, the divine authenticity of the Book of Mormon.—W. A. M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 16, 1907.

FOREKNOWLEDGE AND FREE AGENCY.

THERE appears to be much difficulty in many minds to understand how God's foreknowledge can be reconciled with the doctrine of man's free agency. It is argued that if the acts of men and nations were foreseen by the Almighty, they must of necessity be foreordained; and if they were, then they would have to be, and everything would be fixed, fated and predetermined. A little clear reflection, it seems to us, would remove the difficulty and reconcile the imaginary conflict. It does not follow, because an act or event is *seen* by an individual or individuals, that either of them had anything to do with the matter except to behold it. It would be the same if the act or event were *fore* seen.

If a prophet of God foretells something that takes place after he utters the prediction, it is not to be inferred that what he foresaw was predetermined. Certainly he could not be held responsible for it, nor would it be reasonable to claim that his foresight was in any way the cause of the occurrence. On the same principle it would be irrational to assert that God caused that to occur which he foresaw would take place. The event would happen just the same if nobody saw it or foresaw it. Neither present sight nor foresight is the means of its happening. It has no effect upon it. It is simply beholding it no matter at what time, present or past, it is perceived. To contend that a witness to a robbery, a murder, an accident or a catastrophe of any kind, was in any way the cause of that which he beheld, would be at once pronounced absurd. It would be no less ridiculous, therefore, to maintain that one who was able through foresight to describe the event was at all responsible for it, or that it had to occur or be done simply because he saw it beforehand.

It is assumed by some extremists that every act of every human being from the beginning of time to the end thereof was foreseen by the Almighty, and coupled with that idea is the doctrine of complete predestination which, of course, takes away human re-

sponsibility and human accountability and the justice of God's judgment. Passing by the notion concerning the extent of divine prescience, which need not be discussed here, let it be admitted that, in a general way, the Eternal Father foresees the results of the acts of His children as individuals and communities. This would not of necessity imply that God predetermined those actions. His foresight would be quite compatible with the complete freedom of action on the part of all persons and nations. Their agency would not be interfered with in the slightest degree because their doings were seen or foreseen.

The Latter-day Saints can build upon the firm foundation of God's word revealed to them in their own day and age, that man is a free agent, can receive light and truth or reject them, do good or evil from choice, and that behind all tendencies, hereditary or otherwise, all environments and influences, the volition of the soul stands paramount. This establishes his responsibility for his own deeds and therefore his accountability to God, whose justice will be exhibited in judgment, and whose mercy will be shown forth in recognition of the sinner's repentance and obedience. The conditions and circumstances surrounding different individuals will all be taken into account in the judgment, but God will "render unto everyone according to his deeds."

Men and nations are left free to carry out their own determinations, but will reap that which they sow and meet the consequences of their own acts. The issue, however—the results, will be shaped by the Almighty to fit into His designs and purposes concerning the human race. He will overrule all things to accomplish the greatest possible good. He foreordained where and when His children should come forth on the earth, and selected individuals who, He foresaw, would fit into the times and circumstances and accomplish works needed to be done. As Christ came into the world at the appointed time for an appointed mission, but was left free to fill it or refuse it, to obey or disobey the Father's will, so others have been "raised up" in different ages and races for works needed at those times and places. All the movements of mankind are comprehended by Him who is eternal and who guides the outcome to accomplish the end He has in view. But He does not deprive any soul of his or her free agency, nor does His foreknowledge of what they will do determine that they *shall* perform it or make Him responsible for their works.

This brief article touches but the rim of the grand circle which embraces the eternal principles of freedom, justice, mercy, truth, progress, retribution, exaltation and immortal glory, but it may prove enough for the present to help the earnest inquirer to an understanding of the main question that has been presented. Let every spirit receive the light and walk therein, and it shall grow brighter and brighter unto the perfect day!

C. W. P.

We have on hand a few hundred copies only of "The Official Declaration." Elders desiring copies of this valuable document should send in their orders at once, as it is not our intention to print another edition. We are selling the pamphlets below cost—1s. 3d. per hundred.

The "Liahona."—A copy of this excellent weekly magazine, published under the auspices of the Missions of the Church of Jesus Christ of Latter-day Saints in the United States, at Independence, Missouri, has come to our exchange table. The entire contents are highly interesting and thoroughly spiritual. Besides a number of well-written editorials, the journal contains the following articles: "Ancient American Prophets," "Articles of Faith," "Charity," "Eternalism," "Faith," "Is the Promise Likely to Be Fulfilled?" "Jackson County, Historical and Statistical," "Repentance," "Mission News," and a "Question Box."

The New White Star Line Steamer "Adriatic."—Through the courtesy of the White Star Line Company, President Charles W. Penrose, and Elders Smith, Price and Morton of the Liverpool Office, had the pleasure of inspecting the company's new twin screw steamer *Adriatic*, on May 7th, 1907. The agents of the company in various parts of the British Isles and representatives of the press, making in all a company of about three hundred and fifty persons, were conveyed from the Prince's Landing Stage to the great vessel by the tender *Magnetic*. The party was shown over the vessel by courteous officers of the company, and expressions of suprise were heard from many lips as the visitors beheld the numerous and varied improvements which the skill of man has bestowed upon this great monarch of the ocean. The vessel was constructed by Messrs. Harland and Wolff, of Belfast, Ireland, and was launched by them in September last. Her length over all is 725 feet, 9 inches; breadth 75 feet, 6 inches, and depth about 50 feet: gross register about 25,000 tons. She has accomodation for 3,000 passengers. The company has spared no expense in the construction and equipment of the vessel. The arrangements for the comfort of the passengers, whether first, second or third class, are of the best possible character. Among the new features is a gymnasium, furnished with an ample supply of apparatus; plunge baths; Turkish and electric baths, a photographer's dark room, etc. There is also an inquiry office at which information is obtainable by the traveler. The vessel is fitted with the Marconi system of wireless telegraphy, also with submarine signalling apparatus. At the close of inspection, an excellent luncheon was served in the first-class dining saloon, which was highly enjoyed by all the guests. The vessel started on her maiden trip from Liverpool to New York on May 8th. We congratulate the White Star Line Company on the latest addition to their line of steamers, and hope that the *Adriatic* may have a long and successful career.

RUNNING AWAY FROM LIFE.

To fight life's battles one must keep close to the firing-line. Pain, sorrow, worry and trouble must be vanquished at close range. They must be conquered; they cannot be ignored, they cannot be deserted. Running away from self is running away from life. It is as foolish as trying to dodge one's shadow. A man cannot get a divorce from himself; he might as well realize this and make himself as likable a companion for himself as he can.

Thousands in the world to-day are seeking amusement, travel, distraction, and change of scene; not new wisdom to cure a wound nor new strength to bear it, but merely some way to deaden the pain. They are seeking not peace but temporary oblivion, not self-conquest but self-forgetfulness. They are taking emotional chloroform, which, like all opiates, has a dangerous reaction.

The swiftest engine in the world cannot carry us away from a grief that holds our very heart in its close, deadening pressure. No matter how rapidly the mile-stones are whizzed backward, we cannot escape the pain. It is still with us; it is struggling close by our side and is eclipsing all the beauties of life and nature around us by its dull, insistent note.

The magic spell of music may carry us for a little out of ourselves, may temporarily fill our hearts with rest, calm and peace, may silence the voice of consciousness of a forsaken duty or an unconquered pain; but unless the music inspires us with the wine of new purpose, the vital impelling courage to act as we should, it has been no real help.

If we could pack our worries and anxieties—those restless imps that feed on our happiness and starve our souls—in storage with our furniture, before we set out on a travel tour, change of scene might be of real value to us, being a mental refreshing and a moral re-birth. But if our worries are going to camp out in our stateroom at night, and loom so large before us that they shut out our view of the Alps and darken the skies of sunny Spain—why, we really might as well have fought the battle out at home.

Society is another of these by-paths to mental oblivion. We might imagine that six nights in evening dress would, of itself, banish our sorrow or stifle our secret grief. But what is the use of it all if, when the evening clothes are removed, we find ourselves still in the unremoved strait-jacket of memories we would give aught in the world to escape forever? The intensified pain seems even greater as we contrast our misery with the happiness of others. How do we know that they, too, are not wearing strait-jackets?

There are times when we must just stand still and face life as it is. If our sorrow be inevitable we must bear it bravely so that we may bear it easier. If we can get salvage of hope from the wreck of failure we are lessening the loss. Fighting may help; flight

never. Our environment is so largely the radiation of our individuality that we can never truly desert it. Running away from life is merely a coward's useless alibi.—WILLIAM GEORGE JORDAN, in April *Cosmopolitan*.

MINUTES OF SHEFFIELD CONFERENCE.

THE annual Sheffield conference convened Sunday, May 5th, 1907. The morning service was held in the Building Trades Exchange, Cross Burgess Street, and the afternoon and evening meetings in the Meersbrook Vestry Hall, Sheffield. There were in attendance President Charles W. Penrose, of the European Mission, Sister Romania B. Penrose, of the General Board of Relief Societies, President Joseph A. Fife, of the Leeds conference, President Thomas L. Schofield and sixteen traveling Elders of the Sheffield conference, also Elders W. B. Enniss, A. B. Maughan, F. L. Gunnell and J. C. Kearl from the Leeds, and Charles O. Shaw and David H. Clayton, Jr., from the Manchester conferences.

The morning session commenced at 10:30. After the sacrament had been administered, President Thomas L. Schofield spoke briefly upon the conditions of the work in the conference. The Elders have great joy in witnessing the efforts the Saints are making to live their religion. He presented the general and local authorities of the Church who were unanimously sustained. The statistical and labor report of the conference for the past six months was read by the clerk and approved.

Elders William A. Murray, Abel G. Rich and Samuel Hodges reported the conditions of the Doncaster, Higham and Sheffield branches respectively. Spoke of the blessings to be received by obeying the commandments of God. Also bore testimony to the divinity of the great latter-day work.

President Penrose then addressed the congregation. In commencing his remarks he told of being mobbed when preaching the Gospel in Sheffield years ago, and expressed his delight with conditions now compared with those existing then. He quoted from the Bible and read also from the 59th section of the Doctrine and Covenants, proving that modern as well as former-day revelation declare good works to be essential to salvation.

At the afternoon meeting Elder Edwin Miles dwelt briefly upon the apostasy from the Gospel, and its restoration. The Priesthood has been again conferred upon men. Servants of the Lord are called to-day as they were in the days of our Savior. President Joseph A. Fife spoke of the mission of Joseph Smith. He testified that the Lord had raised up a prophet in these days as He had in days of old. Elder Arthur T. Woffinden referred to the persecutions heaped upon the Savior and His followers. Showed that the Elders and Saints of latter days, like the former disciples of

Christ, had been despised and rejected by the people of the world. President Penrose occupied the remainder of the time. He said the indifference to religion to-day has been caused by false doctrines being taught. One of the errors that has crept in is that God is incomprehensible. Such a God is not the God of the Scriptures, the God that created the worlds and formed man in His own image, the God of Abraham, Isaac and Jacob. Spoke in a very interesting manner of the marvelous work which the Lord has established in the earth in this dispensation.

In the evening the first speaker was Elder Robert Greenwood, who dwelt upon the principle of repentance. Quoted parables of the Savior to illustrate the joy resulting over one repentant sinner. Elder James Nisbet followed, treating on the free agency of man and the necessity of each working out his own salvation. Elder Willard B. Ennis spoke upon the restoration of the Gospel. The same blessings have followed the administrations of the priesthood in these days as were enjoyed anciently. Elder Heber C. Mansfield testified to the truthfulness of the Gospel, and stated that upon leaving home for his mission field he had thought that the people would be glad to know that an angel from heaven had visited the earth, but was surprised to find them bitterly opposed to the glad message.

President Penrose explained why the Elders ask for the faith and prayers of the Saints when speaking. They desired to be led by the Spirit of the Lord in their utterances rather than to deliver previously prepared sermons. He spoke of the contentions of the different sects, and showed that God is not the author of confusion. There are sincere souls in all creeds, but their sincerity did not prove them right. All people will have to obey the one true Gospel in order to be saved.

During the interval between the afternoon and evening meetings two Relief Societies were organized. The following sisters were set apart as officers: For Sheffield—president, Annie Shaw; first counselor, Jane Simpson; second counselor, Martha Smith; secretary, Maria Ann Charlesworth; treasurer, Annie Mary Wright. For Worksop—president, Mary Ellen Hollely; first counselor, Lucy Fretwell; second counselor, Lillian Barker; secretary, Grace Misseldine; treasurer, Martha Harvey. Sister Penrose explained the object of the Relief Society and instructed the officers as to their duties.

The Elders met in council meeting on Monday at 10 a.m., and received instuctions from President Penrose pertaining to their work. The meetings were well attended and a good spirit prevailed throughout.

During the day a baptismal service was held at the Glossip Road Baths, when seven members were added to the Church. Elder Samuel Hodges officiated.

JOHN J. HENDRY, Clerk of Conference.

FROM THE MISSION FIELD.

Transfer.—Elder Robert Greenwood has been transferred from the Sheffield to the Leeds conference.

Departures.—Elder John R. Anderson of the Swiss and German Mission, and Elder Edwin F. Tout, sailed per s.s. *Adriatic*, Wednesday, May 8th, 1907, on their way to Zion.

Appointments.—Elder Willard B. Enniss is appointed to preside over the Leeds conference. Elder William E. Corbridge is appointed to preside over the Birmingham conference.

Releases.—The following Elders are honorably released to return home per s.s. *Arabic*, May 24th, 1907: George M. Howell, London; Joseph A. Fife and Franklin L. Gunnell, Leeds; William A. Noble, Birmingham; James H. Gilbert, Nottingham.

District Meetings at South Shields.—On Sunday, May 5th, 1907, two successful district meetings were held in the Victoria Hall, South Shields. President Robert R. Judd and eleven traveling Elders were present. The meetings convened at 2:30 and 6:30 p.m., and were well attended by Saints and strangers. All were highly pleased with the services and some of the strangers expressed a desire to investigate the doctrines of the Church. The Spirit of the Lord was enjoyed by the speakers, and the principles of the Gospel were treated in an able and intelligent manner. President Judd met with the Elders in Priesthood meeting and gave them valuable instructions. The brethren expressed a willing desire to do all in their power to spread the Gospel.

Social at Nelson.—A short time ago the Saints of the Nelson branch purchased a splendid organ, at a cost of £13 10s. The instrument was installed in their neat and commodious hall last week, and its rich, sweet tones added greatly to the enjoyment of the services on Sunday last. On Saturday evening, the 11th inst., a tea and social was given for the purpose of raising more means to apply on the organ. The sum of 25s. was realized. The refreshments were supplied by Brother and Sister Harrison and Sister Ada Blackburn. An interesting program of songs, recitations and speeches was rendered afterward, and was enjoyed by all present. The selections by the ladies' quartette and also of the children's quartette were special features, and the recitations of Sister Margaret Chadwick delighted the audience. A balance of £2 10s. only remains to be paid on the organ, and this amount the Saints expect to realize from another tea and social which will be given in the near future. Love and unity prevail among the Nelson Saints and the Elders have much joy in laboring among them.

Baptisms.—Elder Joseph F. Thorup, writing from Athens, Greece, on the 4th inst., says: "Everything here is moving along as well as can be expected. Since last writing we have baptized two converts, one of whom has since left for Utah. Our prospects for the future are very good. We are very much in need of more Elders."

On Sunday morning last eight converts received baptism at the hands of Elder Thomas G. Lambert. The service was conducted at the Public Baths, Burnley. A large number of Saints and friends were present, and all seemed to be impressed with the sacred ordinance. The converts were confirmed at a meeting held at Nelson in the afternoon, and were enrolled members of the Nelson branch. Very interesting meetings were held in Nelson Sunday afternoon and evening. At the evening meeting the hall was packed, over sixty visitors being present. Elders Lambert and Tolman, and William A. Morton of the Liverpool office, were the speakers, and set forth with power and in great plainness the principles of the Gospel. The Elders in Nelson have more homes open to them than they can find time to visit. They have many warm friends in that town, and the work of the Lord is meeting with much success there.

On the 8th inst. eleven members were added to the Rochdale branch (Manchester conference). They were baptized in Rochdale Public Baths by Elders William Brown and Percy Groom. Confirmations followed the baptism.

Elders Jesse W. Owen and Henry E. Taylor report the baptism of another convert in Carlisle. The ordinance was performed on the 12th inst. in the river Eden, by Elder Henry C. Taylor. Fifteen Saints emigrated from this branch last month, and since their departure six members have been added.

A baptismal service was held at King's Lynn, on the 8th inst., when six members were added to the Church. Elders J. B. Allen and W. G. Davis officiated.

On the 12th inst. another baptism took place at Norwich. Thirteen souls were initiated into the Church, Elders Ben. C. Rich, G. R. Davis and A. M. Reeder administering the ordinance.

On Monday evening, the 13th inst., four members were added to the Liverpool branch. The baptisms took place at Cornwallis Street Baths, Elder B. F. Reeves officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for May 26, 1907.

Jesus the Christ.

Lessons XIII. and XIV.—Sermon on the Mount.

Note to teachers: The division between these two lessons may be made at the close of the study of "The Beatitudes" (II: 1).

I. The occasion (Matt. 5: 1, 2; Luke 6: 17-19).

1. Place: a hill near the Sea of Galilee, generally believed to be the two-peaked elevation now called the Mount of Beatitudes, also known as the Horns of Hattin.

2. Time. (a) Following a night of prayer. (b) Associated with the ordination of The Twelve.

II. Analysis of the Sermon (Matt. chapters 5, 6, 7; compare Luke 6: 20-49). See also the sermon as repeated on the occasion of our Lord's visit to the Nephites after His resurrection. (III. Nephi, chapters 12, 13, 14.)

1. The Beatitudes (Matt. 5: 3-12). (a) What are blessings? (b) Note that great blessings may be devoid of present pleasure and may not include worldly prosperity. Distinguish between happiness and pleasure.

III. Analysis of the Sermon continued.

2. The higher law. Note contrast between the teachings here given and the law of retribution under which the people had lived. The old law was fulfilled and superseded but not nullified by the new law (Matt. 5: 17-19). (a) Sin to be checked at its beginning; spirit of enmity and hatred may develop into that of murder; forgiveness not to be bought with a gift (verses 21-26). (b) Purity enjoined in thought as well as in act; chastity of heart and mind (verses 27-32); self-denial required. (c) Purity in speech—"Swear not at all." (d) Good for evil—"Love your enemies." (e) True alms-giving—not for the praise of men (Matt. chapter 6). (f) Prayer—not made of words. The Lord's prayer. We are commanded to pray, not simply to "say our prayers." (g) Treasures of heaven in contrast with the riches of earth. (h) Reliance on the Father who provides—"Consider the lilies." (i) Sincerity of purpose; self-examination;—the mote and the beam. (j) The law and the prophets—"Whatsoever ye would that men should do to you, do ye even so to them."

CONTENTS:

The Book of Mormon in Prophecy... 305
Editorial:
Foreknowledge and Free Agency 313
Editorial Notes 314
Running Away from Life 315
Minutes of the Sheffield Conference 316
Notes From the Mission Field ... 318
Sunday School Lesson for Theological Department 319

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.